

The Temple Artisan

NOVEMBER, DECEMBER, 1930, JANUARY, 1931

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Mysticism, Occultism, Ethics

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS; these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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Behold I give



unto thee a key

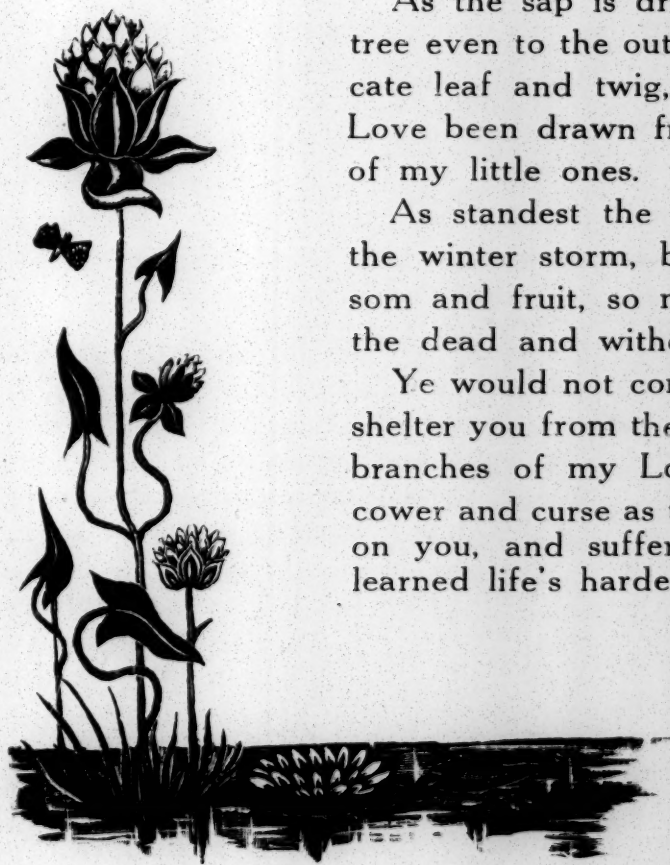
THE CHRISTOS LOVE

As the sap is drawn by the Angel of the tree even to the outermost verge of each delicate leaf and twig, so has the force of my Love been drawn from my heart to the least of my little ones.

As standest the tree alone in the face of the winter storm, bereft of foliage, of blossom and fruit, so must I stand and gaze on the dead and withered leaves of my hopes.

Ye would not come at my call that I might shelter you from the wrath to come 'neath the branches of my Love, and I must see you cower and curse as the karmic storms beat upon you, and suffer with you until ye have learned life's hardest lesson.

H—



To a Master Lyrist, John O. Varian

AND THEN HE PASSED

Here in the stillness all about,
 Except for scamp'ring grains of vagrant sand,
 He dipped his pen into a scented cup and wrote;
 Wrote not of men nor chronicled their deeds,
 So often mix'd with things both fine and base,
 Who with their boasted pow'r had not learned
 The wizardry of life, the poise of regal rose,
 Yea, had not learned to catch the glint
 Of blinking stars which only yesternight
 Were flashing signals to his world,
 Nor stayed until the dawn-driv'n dark
 Found hiding in crevass and cave,
 Where, mingled with the sound of moaning wind
 And buzzing insect could be heard
 Strange peals of laughter—night was laughing,
 Marvelling that we did not understand.

* * *

He wrote of lacy clouds that streak'd across the sky,
 That bade him take their strands and weave a tapestry;
 A tapestry of dreams whose motifs and designs
 Were first quite bold and then so delicate
 One marvelled how he voiced the fragile things he thought.
 And then, he passed.

—Thomas Duncan Ferguson.

BEAUTY

The terms goodness, purity and beauty are all but interchangeable terms with us, and the thought of beauty in connection with evil is abhorrent to us. We often see an exquisitely beautiful face which seems to conceal an evil, diabolical soul, and we rebel at the seeming incongruity. But the radiations of beauty are as perfectly under the control of karmic law as are any other phases or states of force or substance.

We can easily imagine a human being shut off for even a lifetime from the rays of the material Sun, but it does not always occur to us that some karmic action may shut us off from the rays of the Spiritual Sun. But as those rays of the Spiritual Sun only shine upon a soul at the moment the great mystery of soul-birth takes place in the young child and the strength of its radiations depend upon the karmic opportunities won in a previous life, the subsequent evil committed by that soul need not necessarily have an effect on the

exterior beauty of the individual face and form in that particular life.

As silently, imperceptibly, and exquisitely as the Frost King covers the window pane with beautiful pictures of Nature's phenomena, so the all powerful, indescribable radiations of the Spiritual Sun imprint on flower and tree and all other forms of the four kingdoms the radiations of Divine Thought.

—B. S.

SOUL CONSCIOUSNESS

Temple Teachings

Open Series No. 243

The term "cosmic consciousness" falls very glibly from the lips of many students of occultism whose interior senses have opened in some degree, but you will not hear the term expressed in connection with a personal experience by an advanced student or an Initiate, for such a one knows that there is no possibility of attaining to cosmic consciousness while the incarnating Ego is still bound by form and matter of low vibrating rates, as in a human body, and therefore cannot escape the action of the laws which govern the four lower of the seven states or planes of consciousness.

It is not surprising to one who understands the philosophy of the Wisdom Religion that so many are deceived by the term cosmic consciousness, for to one whose consciousness is momentarily functioning in any one of the three higher of the seven planes or states of manifested life it is an experience which leaves the mind in such a condition of ecstasy, awe and wonder that he cannot imagine there could possibly be anything beyond or above the state or condition he has experienced. The more orthodox student who has had this experience is apt to refer to this state as that of "God consciousness," and this term might be more truly applied to the experience than that of cosmic consciousness, especially if a Planetary or Sun God is meant. However, this is not usually the case.

The human brain as it is now constituted in the masses of humanity could not bear the rapid vibrations of the etheric force applied in the opening of the consciousness to such a degree for any length of time without disaster, and you to whom I speak may be sure you are subject to intentional or unintentional untruth if you are told that any human being in incarnation on the physical plane can attain a permanent state of cosmic consciousness.

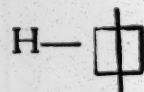
To one who has experienced the state above referred to all other psychic experiences seem commonplace, for during that instant of time he appears to be omnipresent, omnipotent. He knows all things within the compass of his imagination, can see all things, hear all things, and apparently he lives through aeons of time and experiences every possible sensation. Time and space disappear. He

alone is all that is. As quickly as this state of consciousness comes it is gone, leaving only a memory of a state of being to which only the thought of Deity can be fitly applied. Yet what he has experienced is but a flash of soul memory. He has touched, as it were, the edge of the sphere of memory in which his soul is enveloped, and it must be remembered that his soul is not yet even a half-developed soul. It has ages and aeons of life experience yet to pass through, as it has ages and aeons of experience behind its present life cycle. In many of its incarnations it has informed the bodies of sentient beings on this and other planets of this solar system, and stored up in those ethereal memory tablets of the soul, as it were, are the data of all the experiences of those lives which lie behind its present point of vantage, as well as the memories of the devachanic interludes between lives.

The higher the soul is evolved, the closer it has come to Deity and to the Christos the greater and more far reaching will be the experience he will have in the state of consciousness we are considering, but the less of detail he will be able to remember when his consciousness returns to the earth sphere.

What I have told you will be contradicted by those who are convinced that there could be naught in life comparable to the wonders perceived in the state they have touched. But think of the wonders of this earth and sea and sky of which you are ignorant, save by hearsay. They have not been seen by you unless in vision. Think of the marvelous play of forces in the Sun and other stars and planets, to say nothing of the interior states of being touched in sleep, trance or death which fill up the interludes of earthly life; and then, if you have attained to the knowledge that you have or are an individual soul, the fact of the identity of the stored up memories of that soul with the experiences of that state commonly termed cosmic consciousness by the majority of present day students will not appear to be so much of a contradiction as when first presented.

That there are states of cosmic consciousness is beyond question, but they can only be touched temporarily by the great Hierophants, the Sun Gods or Regents of the Planets. It is the permanent state of the Nirvanee, the highest state attainable by the incarnating Ego.



One Temple for all—for all, one God.
 Manifold worlds dwell in the Abode of the Almighty—and the Holy Spirit soars throughout.

—Leaves of Morya's.

FIRST PRINCIPLES

Temple Teachings

Open Series No. 244

It is quite possible to conceive that some one of the various sections now claiming allegiance to the original Theosophical Society may be led into betraying the first principles of that body, namely, Universal Brotherhood and Sex Purity, and so doing for the purpose of securing material advantages such as might be gained by actively taking part **as a body** with one side or another of a national or political contest, or by allying itself with a group of the victims of demoniacal forces now responsible for leading many individual students into the repudiation of obligations such as even a normally honest man could not be induced to break. If capable of such action a group would not be apt to deny itself any material advantage to be gained by its action.

It is not so easy to conceive a similar repudiation of betrayal of principle by the units of a group who had been snatched from a larger body by the Initiates as brands may be snatched from the flames of a fierce fire and protected through many severe trials.

By yielding to the forces of disruption and dissention, or by harsh criticism of each other over a national or religious issue such as no mere mortal mind could adjust,, and so yielding despite the treasures of wisdom and knowledge which had been bestowed upon them, the very life of the group would be threatened. Especially would this be true if the retention of those treasures was dependent upon continuous adherence to the principles of Universal Brotherhood and Sex Purity.

The Temple of the People as a body, or any distinct group of that body, would be recreant to the trust placed in it if it deliberately chose either one side or the other of those engaged in the present great world struggle for exploitation or endorsement. Such choosing would be outside the purpose for which it was created, and by so doing it might deprive itself of the guidance of the Group Spirit, which is so necessary for its growth and expansion.

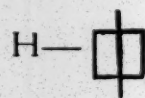
How could it be possible for a group composed of members of many nationalities and religions to greet as a brother the stranger within its gates who had been forced by any one of a number of contending nations into seeking refuge in such a body, mayhap as his only chance for continuous life, and that group could only offer him a share in the same spirit or disruption which had torn his former home and heart center apart? In such an instance it is not a question of racial, national or international policy or right. It is only a question of the principle of human brotherhood and the purpose of the Group Soul to enforce the action of the law.

Make no mistake in this. I am not suggesting that individual reason or intuition should be stultified by refusal to consider any ques-

tion of life or policy or the individual right to form opinions or methods of action therefrom. These are effects of normal ratiocination and are individual processes.

If a body of disciples pledged to action upon the highest principles known to them have decided to tread a certain clearly defined path to a desired end and to accept the guidance of Those who have trodden that path to its end, that body of disciples as a whole owes allegiance, support and obedience to those Guides and owes brotherly love and help to their fellow disciples. The more they may differ personally in opinions or methods of action in other fields of life the greater should be their efforts to refrain from jeopardizing the life and usefulness of the group as a whole, which depend upon adherence to the principles upon which the group is formed. If unable to successfully make such effort there is but one honorable course for any unit of that group to pursue, i. e., withdrawal from the group, both for his individual good as well as for the best good of the group, even if it be but a temporary withdrawal until adjustment may be made.

A door for the entrance of the Disintegrator is left open by strong opposition to the accepted principles of the majority of a group, however innocent of wrong intent the opposing ones may be; and the combined opposition of the majority of the group will seriously affect the others. While this is more or less true in the case of any organized body, it is far more true in an organized body of students of Occultism, for stronger forces are playing through such a body, and the effects are correspondingly more potent for good or evil.



BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

Conducted by Ernest Harrison, Temple Scribe. Address, Blavatsky Department, Temple Artisan, Halcyon, California.

In the first volume of "Lucifer," which was published in 1887-8 by H. P. Blavatsky, with Mabel Collins as co-editor, an article was printed entitled "Some Words on Daily Life," "Written by a Master of Wisdom." This article, given in the early years of the Theosophical work, contains in a few paragraphs the essence of the

Master's teachings as regards the application of Theosophy in everyday life, and we feel sure our readers will appreciate our reprinting it in these columns.

"It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy **must be made practical**; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget **Self** in working for others—and the task will become an easy and a light one for you. . . .

"Do not set your pride in the appreciation and acknowledgement of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbors' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own **Inner Self** higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your **true** self, as it is verily that God itself; called the **HIGHER CONSCIOUSNESS**. Put without delay your good intentions into practice, never leaving a single one to remain only an intention — expecting, meanwhile,

neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecution, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your Higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. . . .

“The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their **inner light** will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Kahlif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

“Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or

fear of evil consequences, and to set at defiance calumny and threats. **As an Association**, it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have **individually** no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbor, and center rather his attention upon his own shortcomings, in order to correct them and become wiser. other, but, whether in the case of a brother, a neighbor, or simply Let him not show the disparity between claim and action in another fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modeling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbors or brothers. In the fields of Theosophy **none is held to weed out a larger plot of ground than his strength and capacity will permit him.** . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

* * *

"The degrees of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your

own hands between yourselves and Those whom you have asked to be your teachers. The nearer you approach to the goal contemplated—the shorter the distance between the student and the Master."

THE SOCIETY OF THE TEMPLE OF THE PEOPLE AND ITS RELATION TO THE THEOSOPHICAL MOVEMENT

The Future of The Theosophical Society. Quoted from the "Key To Theosophy," by H. P. B.:

"Its future will depend entirely upon the degree of selflessness, earnestness, devotion, and last but not least on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work and to direct the Society after the death of the Founders. . . . I spoke of the great need which successors in the guidance of the Society will have of unbiased and clear judgment. Every attempt of the Theosophical Society has hitherto ended in failure, because sooner or later it has degenerated into a sect, set up hard-fast dogmas of its own, and so lost by imperceptible degrees that vitality, which LIVING TRUTH alone can impart."

The foregoing quotation will in some light help explain just what has taken place in the majority of instances in the Theosophical Movement to date. With the great numbers of inquiries that are coming to the office at Temple Headquarters in regard to the activity of Mr. Kingsland and the Point Loma Society, it is deemed necessary to take the matter up in the "Artisan."

There appears and is quite evident a so-called "back to Blavatsky" movement. It is rather amusing that so many people have awakened to the fact they have diverged from the fundamentals of the Theosophical Movement as originally intended by H. P. B. It really does no good to see this very thing take place. As has been said numerous times, the TRUTH is often painful. Why is it that all these happenings of the various societies who claim to be Theosophic in their teachings lose sight so entirely of the basic principle of Brotherhood?

This 'movement,' I am sure, gave rise to hope in many people when the first invitation was accepted by the Adyar Society's President to attend the Blavatsky Centenary Conference at Point Loma. This invitation was extended by the Leader of the Point Loma Group shortly after its re-incorporation as "The Theosophical Society." There is no doubt, I am quite certain, that it would be very beautiful if the numerous Theosophical Societies advocating Unity and Brotherhood and Peace could put them to practice in their own ranks before unfurling banners to the four winds. However, that age-old "if" seems to crop up at unpleasant times.

Mr. Kingsland, in his recent booklet sent out through private circulation to Theosophists of various societies, says, "I will repeat here what I said in concluding my former pamphlet. The Modern Theosophical Movement can yet become in all that is essential, a movement that will be a real Universal Fraternity and that will arrest the attention of the highest minds." Really, I think this was the ideal most Theosophists had in mind when the invitation to the Point Loma Conference was accepted by the President of the Adyar Group, later to be revoked. I think we all really hoped and at the same time held our breath, so to speak.

Among the many letters that have been received here at Headquarters in regard to these matters this thought seems to pervade them all: "Have we not at Halcyon always welcomed with open arms those who term their work as Theosophical, regardless of what society they happen to be affiliated with?" Yes, we always have and do still, and we hope always to have all Theosophists consider the doors of the Temple open to them. We are searching for Truth, and we welcome all co-searchers for TRUTH. I really think that this liberal stand we have taken has advanced our work to a great degree. Of course none of our Esoteric work is ever made public, but the Exoteric work is open to all theosophically inclined, whether members or not.

I think that it is very good at this time to bring out, as an example, what might possibly have taken place in the Theosophical Movement, compared to that which has taken place as to the guarding of the Christian Mysteries. Among the early Christian leaders, as is well known, the Mysteries were entrusted to the Essenes by the Lodge for safe keeping. With the corruption of the Early Church at the time of Constantine, bestowing temporal power on the Bishop of Rome, the Essenes withdrew, taking with them the key to the truths they guarded. They went into seclusion to such an extent that they were no longer known as Essenes.

However, in later times, when the noble sons of the Crusades followed that still small voice that was within in an apparently just cause, they were rewarded by having the key to the Sacred Mysteries imparted to them by the sect known in Palestine as the Bannaims. These people known as the Bannaims were identical with the former order of Initiates termed Essenes. These worthy crusaders of the West carried with them on their return from the East the TRUTHS that had once been a part of their perverted religion. There is no doubt that these worthy orders founded by the Crusaders, later developed into Freemasonry and Rosicrucianism, were under the direct guidance of an Agent of the Lodge. But with the commercialization of the Christian Mysteries which later developed,

the Lodge was no longer active in this aspect of Its work, until the regeneration of the Gnosis by Mme. H. P. Blavatsky.

With the turmoil which took place at the Death of Wm. Q. Judge, the President of the American Section, that branch of the work known as The Society of The Temple of The People, went into a seclusion, like that of the early Essenes. It has only been with the dawn of the present cycle of discontent and depression that our Lodge Agent has deemed it the opportune time to go forth and unfurl our banner. As was said in the New Year message, "The old year has slipped into the new. Past events are fading from memory. New situations are shaping on planes of motive and causation. Back records are folded and filed in clearance for fresh notations and memoranda of present or future activities. Shelves are closed and locked, to be opened only for reference as circumstances may demand." It would be a good policy for all members to let this particular phase of the New Year Message be their guiding star toward all their future work in the Society.

The great majority of our new members acquired in the last two years have been former members of some Theosophical group. We cannot help but take cognizance of this fact. It is something that must be acknowledged.

Personally, I fully agree with the statement made by Mr. Kingsland that "If the Leader or Teacher cannot stand by the pure TRUTH of what he teaches, and by his example and force of character, it is useless for him to bring in any supposed 'occult authority' which no one has the power to verify."

If the Theosophical Society as originally founded by H. P. B. was intended to include all TRUTH, I cannot see why these later movements have deemed it fit to have so many corporations within the Society. Why should all these various phases be made separate and distinct groups?

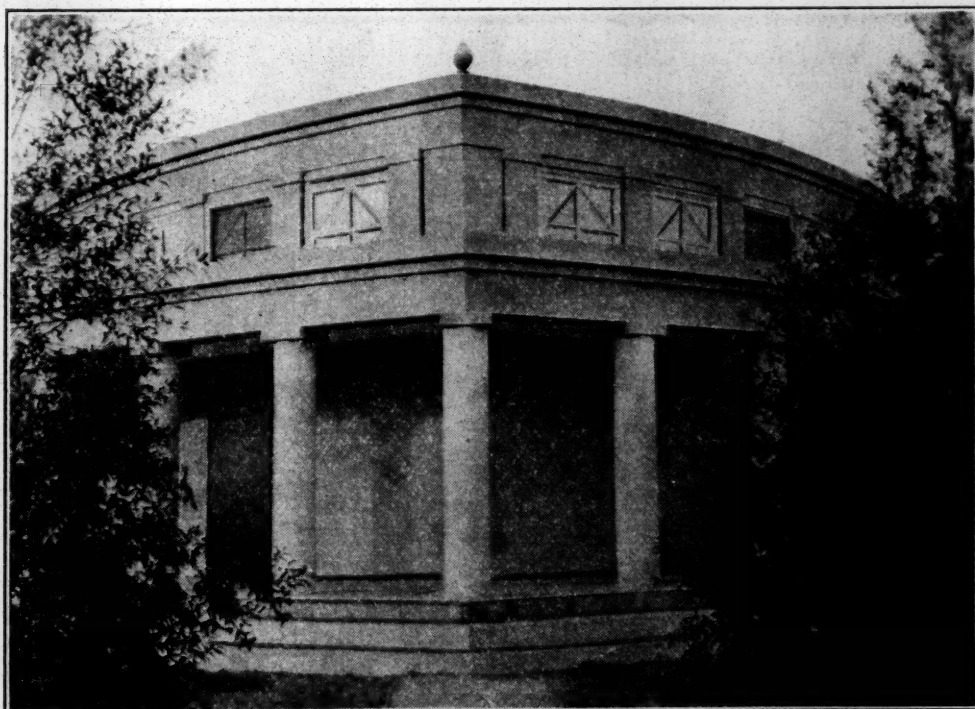
In our work, we have all these TRUTHS but have not deemed it in keeping with the ideal of Theosophy to make each degree a separate incorporation. I cannot conceive of an individual receiving direct instruction as an Agent of the Lodge and revoking that instruction after it has once been given out. However, that is getting into personalities, which should be avoided in the Theosophical Movement. These matters should be handled by the individual organizations which comprise the Theosophical Movement.

In closing this article I would like to give a quotation of Paul of Tarsus, used when writing to the Corinthians: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove moun-

tains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

This magnificent picture of Charity or Love and Truth cannot be surpassed in nobleness of expression. I really think that it should be an initiatory rule of life. As like attracts like, let us set our affections on things above, for if we do so, angelic hosts will minister to us, and we will surround ourselves with the forms of our affections.

—Wallace de Ortega-Maxey, D. D., Sc. D.
Halcyon, California.



BLUE STAR MEMORIAL TEMPLE
Halcyon, California

SATO SAMPAGNO

The Seven Jewels of the Law

- | | | |
|-------------|------------------|------------------|
| 1. Purity | 3. Comprehension | 6. Perfection |
| 2. Calmness | 4. Felicity | 7. Enlightenment |
| | 5. Wisdom | |

These seven Jewels must be attained to stud the crown of Arhatship or Buddahood.

—From an "Outline of Buddhism, The Rev. E. H. Hunt (Shinkaku)

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EDITORIAL MIRROR

Members and friends will remember that word was sent out a few years ago relative to changes in the Temple work. Then other things came in to prevent which we might call adverse forces, and we were directed to withhold the changes for a time.

* * *

The hour has now struck when we are directed to go ahead, and as a result of the accumulated forces these changes will be even greater than were anticipated, in a constructive way from the standpoint of both our religious and educational work. Members have received or will receive interesting literature concerning these changes in the very near future.

* * *

Not only will these changes have to do with the form of services in the Temple itself, which will make those services more interesting and impressive, but will also mark the inauguration of an important educational part of our work to be known definitely as The Halcyon University, which will be directly under the auspices of The Society of the Temple of the People. As a preliminary to this educational work there will be a Halcyon Summer Camp of The Halcyon University during the months of July and August next. The real work, so to speak, of The Halcyon University, will begin next September or October.

* * *

Five units of the University have been planned at the present time, namely, the Blue Star Academy, the Ragozy College, the Isis Conservatory of Music, the Blavatsky Memorial Academy of Arts, and the William Q. Judge Library. Improvements and some new buildings will be erected in connection with these various units.

* * *

In addition to the other things there will be an opening up of the pottery with classes in pottery work under the direction of a skilled potter connected with the University Extension work of the State University of California. There will also be classes in printing, thus combining the practical with the ideal. Registration for the Sum-

mer Camp must take place before the 15th of June next. For additional information or literature write directly to the Chancellor, Halcyon University, Halcyon, California.

* * *

Members and friends will be interested in knowing that literature regarding this important step is now being sent out to all parts of the world, and with the inauguration of these important changes we feel that all interested will rally to their support in every way possible. Bear in mind, comrades, that these things are done for you and not just for us at the Center. The educational work will be open to all regardless of religious belief, and this pertains to the Temple also. In other words, the Temple stands for religion but not a religion, and in accordance with the plans of the Masters of Wisdom guided by the Christos we desire to gather in all humanity under the banner of Unity and Universal Brotherhood, regardless of race, sex, color, or creed. This will mean in the ultimate the unification of the great religions and philosophies of the Orient and the Occident, causing two fundamental polarities to find the middle path for the benefit of all humanity.

—W. H. D.

TEMPLE BUILDERS' LESSON NO. 127

The Little Tree That Longed to Be a Christmas Tree

Written by Juergen Scheutzow, Zoppot-Danzig, Germany, Europe, a German Temple Builder and Boy Scout who was among
The Scouts that Christmas Eve.

It was a beautiful winter night—Christmas Eve. Snow covered the fields, meadows and woods. The branches of the trees were bending down under the load of snow they carried. Only a tomtit twittered, and then there was stillness all about.

On a little hill there stood a little fir tree, its thin branches covered with snow. It was lost in deep thought. This morning people had come and taken away its comrades.

"These are beautiful trees," one said.

"They are of good shape and will be fine Christmas trees," said another.

"But don't let us take that one, it is too thin," said the first one again.

And then they went and left it alone.

The little tree was sad. It, too, longed once to stand in the light and brightness of the Christmas candles, it, too, longed to be a Christmas tree. It wept, and in the coldness of the night its tears, running down, froze and adorned it as shiny icicles.

And while it was lost in its thoughts there came a little man out

of the roots of an old pine tree nearby. He had a long white beard and a long nose with spectacles on it. He looked like a professor, and his figure was a little deformed like people who sit always over their books, studying and analyzing, and do not see the beauties of life. This little man went straight up to the little tree.

"Good evening," he said.

"Good evening, professor," answered the little fir tree. And then they talked, and the little tree opened its heart and spoke of its deep longing to be a Christmas tree.

"Hmm—hmm—I see," said the professor, who had a kind heart and combed his beard with his fingers. "We'll see what we can do! Good evening!" and off he went.

And the little tree was alone again.

But late that night there happened something undreamed of, something unexpected.

Wandering lights appeared far in the distance, approaching rapidly the spot where the little fir tree stood. It was a group of Boy Scouts, who call themselves "Wandervoegel," which means "Wanderbirds." They came with lighted candles and torches in their hands, singing their glad Christmas songs. They went straight up to the little tree, put the candles on its branches and, standing around the beautiful lighted tree, sang their Christmas carols and recited their poems. And the little tree was lovely, beautiful with the light of the Christmas night, and it threw its light out into the night and lighted up all its surroundings. And even the birds wakened from their sleep and joined their singing with the voices of the boys, and two little squirrels rushed gladly around the shining tree.

And long after the boys had gone the little fir tree stood like one enchanted with all the beauty and light that had come to it in this wondrous Christmas Eve, had come only because it longed so deeply to become fit for the Christmas light. And it wept again, but this time tears of joy and gratitude. How was it the Boys' voices sang? Oh, yes, it remembered well:

"O thou happy, O thou blessed, O thou graceful night
When Christ, when Christ was born."

ECHO

Echo, I seek you o'er hill and dale,
Far and wide over wind-swept vale,
Over the snow-capped mountain side,
Oh Echo—how you hide!

In the ravine beneath the vines
Where the south wind sways the tall columbines,

O'er the edge of the cliff I am calling to you,
But the only answer I hear is "Yoo-hoo!"

Echo, I hunt for you all day
In the meadows sweet 'neath the new-mown hay,
And under the bridge by the waterfall
Where the wavelets sparkle and rise and fall!
Oh, why do you always hide from me
When I love your voice, and your face I would see?

So, last evening when moonlight shone soft in the sky
I thought that just this once more I would try
To find you—and coax you to come play with me—
But you hid in the shadow of every tree.

—Rex Sweet (Aged 10)

Tulare, California.

"PROMISSORY NOTE FOR THE YEAR 1931"

December 19, 1930.

I, X———

Do hereby promise on all planes of being under the light and guidance of the Holy Ones, in Whom alone there is Truth and Life, once again at this time of the close approach of the Son of Man to our Earth, to give generously of my money, time, knowledge on the physical, mental and spiritual planes of Being to endeavor in some small measure to give back to God some small portion of His ineffable Love and Beauty to me in the past, more especially during this past year; and through humble service, devotion and love to build a matrix within my consciousness through which the Deific Force may flow out to others. Realizing and knowing with my soul that the personal me apart from the Christly Consciousness is nothing, but that in the Strength and Power of the Jesus Christ Consciousness I can do all things, in the name of the Trinity I do hereby rededicate myself to the selfless service of the Lord Whose Holy House is the Temple of the Most High.

(Signed) X———"

(The above was sent by a sister in Canada to the Temple Center as a solemn renewal of her sacred vows and rededication of her life. She has given permission for us to share it with you, but in true humility asks that her name be withheld.)

BOOK REVIEW

"Cancer," by Ada Muir. This book, recently off the press, is a source of knowledge very compact and to the point, in this specific

field of thought. The contents of the book may be summed up in the explanation given by the author, i. e., "Cancer, its cause, prevention, and cure astrologically considered." Those interested in astrology will find in this little book great aids in the broadening of their understanding. By the Torch Publishing Co., Vancouver, B. C. Through the Halcyon Book Concern, price \$1.00.

"The Perfect Language," William Bower. "The Perfect Language" is all that portion of language that expresses true, advantageous perceptions and conditions, and which conserves the individual and all constructive and righteous interests." As is commonly acknowledged, with the change of life, habits, conceptions, and understanding the language of the people so affected also changes. With the dawn of the New Age there is no doubt as to the importance of the contents of this book. The fact that the book is in its third edition in a very short time speaks for itself. Published by the Author, Ava, Ill. Through the Halcyon Book Concern, price \$1.00.

"Foundations of Buddhism," Natalie Rokotoff. For any student of World religions wishing a complete, concise review of Buddhism this book is ideal. Those who find their time limited will be greatly aided by this book. In a very clear and brief manner the author has presented the Buddhistic views of re-incarnation and karma in such a light that they are understandable to the beginner. "The new time of the Era of Maitreya is in need of conviction. Life in its entirety must be purified by the flame of achievement. The great Buddha, Who pre-ordained Maitreya, prescribed the path for the whole existence. To those wise and clear covenants is the manifestation of the new evolution calling." This is quite in accord with the teachings of modern new thought or re-organized schools. Roerich Museum Press. Through The Halcyon Book Concern, price \$1.50.

"Agni Yoga," Roerich Press. It gives us great pleasure to announce that the two volumns of "Agni Yoga" are now procurable in a neat single volume at a very reasonable price. In this New Age with the rise of the Feminine aspect to its place of equality with the Masculine principle, the following phrase from the book will interest many occult and esoteric students. "A free mind has the privilege of searching new designs from the unusual combinations. These unsuspected threads will draw it to the more exalted layers of matter. Beholding the timorous, confined play, one may advise the fixing of the signs for better combinations. Rejoice in the Great Play of the Mother of the World." Through the Halcyon Book Concern, price \$1.50.

All above books through the Halcyon Book Concern, Halcyon, California, postpaid.

Comments

We were very much amused here at headquarters by the editorials of Albert E. S. Smythe, General-Secretary of The Adyar Theosophical Society, Canadian Section, in their monthly. Perhaps Mr. Rogers does not know his "Shakespeare" as well as is supposed. We notice that the "Theosophist" will now be called "World Theosophy" after its year of "contamination" in Hollywood.

* * *

The Editorial by Effa Danelson in "The Occultic Digest" of February is quite interesting. "Eternity is now—the battle must be won hourly—we cannot rest on the laurels won. We must journey on to meet each Eternal Hour with strength gained from the laurels won." This certainly applies to Halcyon, now that the Master has issued orders to "Carry On." We certainly will not be permitted to rest on the "laurels won."

* * *

The Editor of "Illumination," published by the School of Life Foundation in New York, in the January and February numbers touches on two subjects very near and dear to The Temple of The People. No doubt referring to the seven year cycle that 1931 ushered in, the Editor says: "For them, it is more than the dawning of a New Year, it means the birthday of the Golden Age. . . . It is the day when men shall be chosen and invited to sit down at the table of the Gods and enjoy blessings and rewards of true spiritual achievement."

Referring to Washington and Lincoln, the Editor comments: "They remind us today of all the great Teachers, Guides, and Liberators throughout the ages—spiritually and otherwise—who have broken the chains of slavery and blazed a new trail for the upward progress and higher freedom of mankind."

This brings to mind a very beautiful statement made by our present noble leader, Dr. Dower, some time ago. "Arcane truths are never acquired by thinking along lines of established precedent. Striking out boldly from the much trodden paths of accepted beliefs, the earnest student must blaze new trails in the Wonderland of Universal Nature, spiritual and material, always relating, however, each newly discovered truth to the Unity of the All in One and the One in All."

The Young Men's Buddhist Association

It is indeed very interesting to know that the Buddhists are quite as alert and up to date in their activities as their Christian Brothers. We, here at Headquarters, are in communication with the Reverend Ernest H. Hunt, Bishop of the English Speaking Section of Buddhism. Bishop Hunt's Headquarters are located at the Hongwanji

Temple in Honolulu. Going through the January issue of the Monthly "Dobo," we find some very informative matter as to Buddhistic activities. The "Dobo" is published by the Young Men's Buddhist Association of Hawaii. We notice that Mr. Ralph Honda, Executive Secretary of the Junior Y. M. B. A., was recently married. The Society of The Temple of The People through the Artisan extends kindest wishes for a happy future in this new phase of life. The Guardian-in-Chief thinks that it would be a great stride toward Universal Brotherhood for our members to enter into communication with some of our Buddhist Brothers and Sisters. This may be brought about by subscribing to the "Dobo," published by the Y. M. B. A., of Honolulu, Hawaii. The publication is one dollar per year.

—Reviews by WDOM.

TEMPLE ACTIVITIES AND NOTICES

Members and friends will be gratified to know of the activities being inaugurated connected with the Temple work. We refer any interested to the editorial paragraphs concerning certain aspects of this new work, and if they desire further information let them write directly to the Chancellor, Halcyon University, Halcyon, California.

All members and friends of our beloved comrade, John O. Varian, who has passed from this outer sphere of action to inner realms, will appreciate that we have lost from the outer plane a true and devoted Warrior of Light who had been a member for thirty-two years and whose soul consciousness was completely identified with the Temple work interiorly and exteriorly. In very truth he was a Sentinel of Light at the Center. But his passing from this plane we must regard simply as a call to come over and help more efficiently from inner planes. So why should we mourn? We call attention to the poetic tribute on the recent passing by his old friend, Thomas Duncan Ferguson, of Palo Alto, California. Peace and power to our beloved brother in his work for the Lodge in inner realms of being!

We call attention to the Book Reviews and Comments in this number and to the various books published by the Temple as listed in the inside cover on the last page. We also invite attention to the Temple Builders' Lessons, one by a child of one of our members in Germany and a poem by the ten-year-old child of one of our members in Tulare, California. Surely there are children of the New Age expressing themselves in ways of beauty and truth.

We again call attention to "Brother of the Third Degree," an oc-

cult novel by W. L. Garver, being the 35th Anniversary Edition. This is published by the Halcyon Temple Press and sold through the Halcyon Book Concern, price \$2.60, express or post paid.

Reference is made to the expansion of the Temple work. This is taking various lines. It is not possible to mention them all here. One line has to do with the propaganda both in sending out literature and in lectures. The first one of these lectures was given March 1st at Santa Maria, California, at the Minerva Club House by Dr. Ortega-Maxey, subject, "The New Age." This was well attended, and a lecture on some suitable subject will be given at the same place once a month. In addition to Santa Maria there are already requests for lectures by Dr. Maxey for Long Beach, California, Atascadero, Palo Alto, and other places. Groups who would like to have lectures given along fundamental theosophical and occult lines can write, and we can make arrangements. The lectures above referred to supplement the good work of F. W. Whitney of the Lectureship Bureau.

QUOTATIONS

I have no need of thanks, but gratitude will be your nurture, because supreme above flames of other offerings is the fire of gratitude.
—From "Agni Yoga."

People usually believe that they can attain perfection through many methods. This multiplicity of mirages quietens the mediocre mind. But humanity has only two means: Either wisely and ardently to seek the realization of Aum, or to lie in a coffin as a log, taking for granted that someone or something will take care of the destiny of the shopkeeper of the spirit.

The true striving towards the realization of the supreme possibilities should fill the greatest part of human life as the most essential and engrossing occupation. But the light of truth is replaced by the conventional dogmas of religions, and man, the thinker, worships the dusky corner and hangs amulets upon himself without even comprehending the symbol of the image. Repeat this to all who sleep in the darkness of vulgarity.

There exist no half-measures—there is either striving or the congealment of death. Moreover, striving is replete with the joy of cosmic realization, and the congealment of death is filled with terror.

—From "Agni Yoga."

Say, Keeper, whence flows the source of patience?
Out of the mine of trust.

—From "Agni Yoga."

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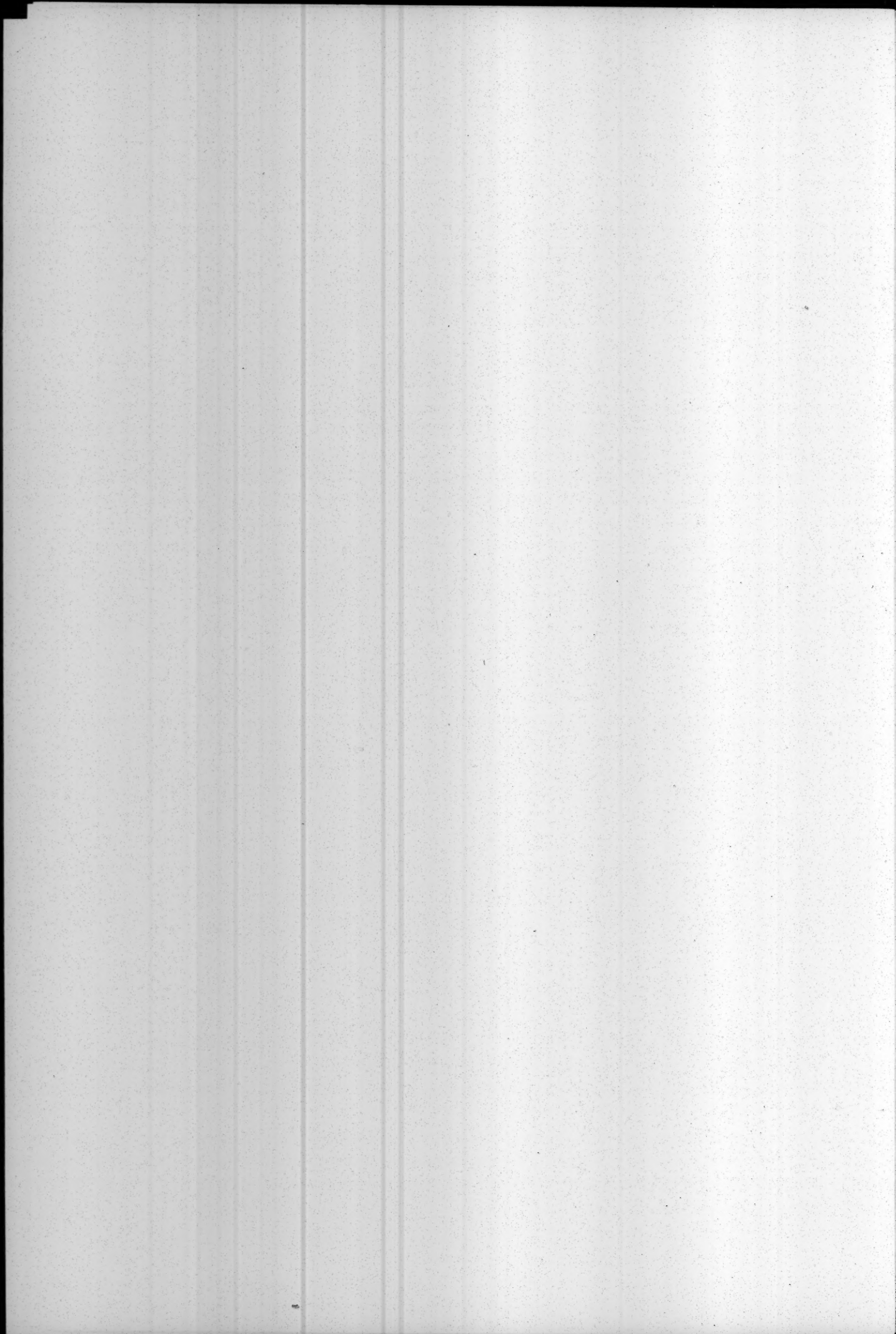
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